

TO THE
PRINCE
OF
VENICE
AND
All his **NOBLES:**

Which was
Delivered for Him in His **PALLACE**, and Received
by Him in His **COUNCIL-CHAMBER.**

Being
A VISITATION and WARNING
of that **CITY.**

Which also may serve unto *ENGLAND*, and all
Nations, called *Christian Nations.*

Written by the Servant of the *Lord*,
J O H N.

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TO THE
PRINCE
OF
VENICE, &c.

FRIEND,

I Have *many things* to say unto the *Rulers, Prophets, Priests and People* of the City *VENICE*, but yet *you* are not able to *bear* them : You being yet in the *Nature* and *Ground* in which *Amaziah* the *Priest* of *Bethel* was, in the dayes of the *Prophet Amos* ; Read *Amos 7. 10. &c.* And are not come to the *Charity* which *Paul* wrote of, which *bears all things, believeth all things, hopeth all things, and endureth all things.*

I Cor.
13. 7.

But whether you will *hear, bear, or forbear*, this is the *Word* of the *LORD GOD* to you all.

The *LORD* of *Hosts* hath a *Controversie* with the *whole Earth*, with whom he is *arisen* to *plead*, even with all *sinful Flesh*, upon the *face* of the *Earth*, which have *corrupted* their *ways* before the *Lord*.

Behold, the *mighty Day* of the *Lord GOD* is at *hand*, where- in the *LORD* will *plead* with all *Flesh*, and enter into *Judge- ment* with all *Flesh*, and execute *Judgement* by *Sword* and *Ven- geance*, with *Plague* ; and fulfil his *Wrath* by *Famine* and *Fire*, until he *sweeps* the *Land*, as with a *Reefom* of *Destruction* ; and that it be *cleansed* of *evil-doers*.

Behold, *Overturn* cometh, and *Overturn* followeth until the *Last Overture* be fulfilled, and *He* Come whose right it is to *Reign*,

Reign, and the **LORD** Christ set up his *Everlasting Kingdom*, whose *Dominion* shall never have end : With whom no hypocrite, lip-worshipper, nor sinner, shall have an inheritance of *Life*, but shall be cut off for ever from the presence of the Lord, and separated unto perpetual *Woe* and *Misery*, to be held in the lake of fire and sulphure, with the blackness of the chaines of darkness, under the fiery *Indignation* and *wrath* of the Lord God; and therein to be swallowed up alive, and to remain beyond the measure of all times.

Think of this you *Whoremongers*, *Whores* and *Harlots*, you *Drunkards*, *Gluttons*, *Proud*, *Covetous*, *curst Swearers* and *Liar*s, *Cheaters* and *Defrauders*, *Revellers*, *Sporters*, *Gamsters*; you that spend your precious time in *Vanity*, wherein yet **GOD** hath spared you to Repent. In your abominable unclean *Lusts*, *Vanity* and *Wantonness*; you *Envious-hearts*, that cannot speak out of *Crookedness* and *Frowardness*; **GOD** hath a treasure of *Vengeance*, seven *Vials* full of *Wrath*, the *Wrath* of the Lamb whose *Life* in your *Sodom*, is day by day, throughout the number of your days slaughtered in your streets.

Think of *Sodom*, and call to mind the end of *Gomorrah*, for now at this time the Lord warns you, even as he visited them Cities; **Prepare**, prepare therefore to meet the **LORD** by true and unfeigned *Repentance*, if haply the Lord may spare you, and turn away the fierceness of his *Wrath*, which looketh towards you. Leave off your flattering-speeches, and Titles one to another, and let every one speak the plainness of his heart and truth to his Neighbour: **Amend** all your waies and flatter not your selves, nor deceive your souls, with saying that you are of the Church of Rome: For many shall say Lord, but not enter; and the Jews called *Abraham* their Father, yet wanted his Faith; But forsake your cursed speeches and Oathes, and *Adulteries*, and *Whordoms*, and *Drunkennes*, and all *Idolatries* and *Inchantments*, and *Sorceries*; cast from you the cords of vanity, and so turn to the Lord, and then the Lord will turn to you: Or else **GOD** hath spoken in his holiness that he will visit you with his *Vengeance*, because of your unrighteousness and ungodliness; and although you may now, shut your ears against your burden, and laugh and mock at God's *Messengers*, and afflict and punish them which cry against your loathsome abominations, which stink in the nostrils

nostrils of God, and his Saints, and is an abhorring unto modesty; yea though you may but gain-say our voice; It is because we cry against your sins, and for none other cause, but because we cry against all sin, and reprove Iniquity in the gap: Yet be it known unto you, that GOD sent unto Babylon her burden, Isa. 13. 1. and unto Moab his burden, Isa. 15. 1. And unto Damascus her burden, Isa. 17. 1. And unto Egypt, Isa. 19. 1. And unto the Desert, Isa. 21. 1. And unto Tyre, Isa. 23. 1. And unto the South, Isa. 30. 6. And unto Niniveh her burden. And unto Nahum Dumah, Isa. 21. 11. And unto Arabia, Isa. 21. 13. And unto the Valley of Vision, her burden, Isa. 22. 1. And it came to passe that those things which were once the Prophet's burden for them, God laid every one's burden upon their own back, and made them all to bear their own burden; even as also from the Lord God, I say unto you, GOD will make you bear your own burden, even for your own sin, which is grievous, whose burden also will be grievous in the day whereof you shall say each one to his neighbour, and to his acquaintance, even as Cain said, Our burden and punishment is greater than we can bear. Remember you are warned in the day of the Lord's pitty; Repent and turn from your sins, for the Lord God laughs at your Confessors and Confessions, whilst you and they are still following on in sin, heaping sin upon sin, drawing Iniquity with cords of vanity, and sin as it were with cart-ropes: Else in God's day of Vengeance, you shall remember that I did not run before I was sent, that God might visit you with warning, even as Niniveh was by Jonah, which then repented. Prize your time, for this is the word of the Lord to you all, therefore whilst you have time Repent.

Isa. 5.
18.

And thou the PRINCE of Venice, and the rest of the Nobles; Arise from your Throne, put on mourning in the inward parts, and proclaim this in the City, for my MESSAGE is unto you, and I clear my self unto you; Let the KING of Niniveh be your Example, and clear your selves to the People of all their blood.

Jonah
3. 5, 6.

I am come to make blind those which say they see, and to turn from the darkness, those which are blind to the LIGHT, that they may see. I am not come with the enticing-words of man's Wisdom, neither in the excellency of Speech to man's Wisdom, nor in the deservableness of vain Philosophy, but in the plain-

John
8. 12.
John
1. 9.

Dan. 2.
32, 33.

plainness of the demonstration of the Truth, in the Power of GOD unto that of God in all, but hid and sealed out of sight from the unclean and vilerous in all the World; I am the Light of the World (saith Christ) which lighteth every man that cometh into the World. Saith John, who was a witness of him that was, and I do tell you of the same that is, and is to come. The little Stone cut out of the Mountains without a hand, which smiteth at the feet of the great Image of the Earth, whose head is gold, the body and members, part silver, part brass, part iron, and part iron mixt with clay; Until all the Images and Image-makers of the Earth be confounded before the LORD, and the great Image of the whole Earth, become like the chaffe of the summer-threshing-floors, and the wind carry them away, that no place be found for them, and the little Stone which smiteth the Image become a great Mountain, and fill the whole Earth.

For now is the Lord God of Heaven, and Earth about to set up his own Kingdom, which shall never be destroyed, and the Kingdom shall not be left to other People, but it shall break in pieces and consume all other Kingdoms, and it shall stand for ever.

I am the Light of the World [saith the Lord of the Kingdom] he that believeth in me shall not abide in darkness, but have the Light of Life. The Trumpet of the Lord hath sounded and is sounding, and many that are dead in Christ have heard the voice, and are already risen out of the grave, and have appeared at the Judgement of the Lord of the whole Earth, who cometh quickly to fudge all the Inhabitants thereof, both quick and dead. And now are the words of Paul fulfilled: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound, and the dead shall be raised incorruptible. And furthermore, He that now shall keep the words of Him who is the Light of the World, shall never see Death. All this cometh and is come according to the Everlasting purpose of the glory of the LORD, and that men may no more make a talk of the Scriptures, but that they may be all fulfilled.

1 Cor.
15. 51,
52.
John
8. 51.

Awake, awake therefore you that slumber in your confessions, and yet are asleep in your sins; awake to the turning from your sins, that ye also may hear the voice of the trump of GOD, and the joyful voice of the shout from Heaven with Him, who com-
eth

eth in the glory of his brightness, cloathed in white, whom no flesh can see and live. Awake, awake to the Judgement, whilst the day springeth from on high, and visiteth you. For of a Truth whether you will hear or forbear, the LORD GOD cometh who hath shewn signes in the Heaven, in the Firmament above the Earth, and darkened the Sun at his Word, and turned the Moon into blood, even whilst the Nations were asleep, and shewed it to the thousands which he hath gathered from Sea to Sea, and from the Islands in the Sea; and shewed his Wonders unto them fire and pillars of smoak, and blood, and vapours, whereof I am a witness, for the LORD GOD of Heaven and Earth; who am of him sent, to declare his mighty day which is at hand, to the Inhabitants of the Earth. A warning therefore to the World whilst you have time, Repent, lest he who cometh as a thief in the night, find you in the cursed nature of iniquity, and you be judged with the condemned for ever unto wrath: and think you of the perverseness of that faithless generation, in the dayes of Noah, who continued eating and drinking, in the strength of their lusts, and would not take warning, until the Flood came and made an utter destruction of them all; for as the dayes of Noah were, so shall also the coming of the Son of Man be: So *Matth.* if You perish in your sins, and the People for their sins, the blood be 24.37. upon Your own heads henceforth and for ever. Remember you were warned to Repent.

Now the LORD is coming to blind the World, which do say that they see, and to bring to nothing their wisdom, and to confound all the Will-worships of all the sons of men upon the face of the Earth; who can Sing, and Preach, and Speak, and Pray in their own time, and in their own wills, that is to say, when they will, even in the same will wherewith they Swear, and Lye, or are Proud, or Covetous, which is Idolatry; or En-*Col. 3.5*vious, which is Murder. All these things in the Will and Time *1 John* of Man, both in Priest and People being but one, as saith the *3. 15.* Scripture, Let his prayer become sin; and again, saith Christ, *Psal.* God heareth not sinners, for the Worship of God is in Truth and *109. 7.* in Spirit; such Worshipers the Father seeks to Worship him, such *John* as walk not after the Flesh; in whom the righteousness of the *4. 23.* Law is fulfilled, who walk after the Spirit, in the Spirit. Now *Rom.* who are in the Spirit, and led by the Spirit, into all Truth, in *8. 4.*

the true knowledge and understanding of the mysteries of Truth, which is hid from those which walk after the flesh in sin, and are sinners, walking against the Life of the Spirit, which leadeth the true Worshipers of GOD in the Spirit out of all sin into all truth. By which Spirit of Truth, the Scriptures were spoken forth, and the Prophecies of the Prophets were spoken forth as Parables, as saith the Prophet. *The Vision of all is become unto you, as a book that is sealed; which men deliver to one that is learned; saying, Read this I pray thee; and he saith, I cannot, for it is sealed. And again the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned.* So that it is hid from both the learned, and the unlearned, being not in the life of the Spirit by which it was written and given forth: and Christ spake not any thing to the World, but what he spake in Parables. And if our Gospel be hid, it is hid from them that are lost, (saith Paul) who live in their sins, against the life of the Spirit, by which the Gospel came, and was preached to the Spirits in Prison, to the lost sheep of the house of Israel.

And now if the World knows not how to try their own Spirits, let me shew them a little by asking a few Questions according to the Scriptures, which by the Spirit of Truth and Understanding were given forth; which if you have the Spirit, and do walk according to the Truth of the Scriptures, by the Spirit of Truth, of Wisdom, and right Understanding, then with the Life of the Spirit you will be able rightly to answer them all; else you will know of what Spirit you are, as it is more necessary, that the World should know of what Spirit they are, then to imagine that they worship in the Spirit, whilst yet they are in their sins, and as men in the flesh, walking and living in the lust and liberty of the flesh.

Query. 1. What is that Line which God stretcheth over the Earth to measure the Earth withal?

2. What is that Behemoth which God made with Job? and how doth he eat grasse as an Ox? and although God made him with Job, whether did Job know him until God discovered him to Job? And whether hath God made him with you, yea or nay?

3. What are those Chaines, wherewith CHRIST shall bind the KINGS of the Earth? and what are those Fetters of Iron in which

which also their **N O B L E S** shall be bound?

4. What is that **Iron Rod**, with which He shall rule the Nations, and dash the wicked in pieces as a Potters vessel?

5. What is that **Seal**, with which He sealeth the mouth of the Pit of darkness?

6. What is the **Seal and Inscription** thereof, wherewith the number of the Lord's People are sealed?

7. What is the **Seal and Mark** of the Beast, and his Number?

8. What is that **Eye of Discerning** which giveth the sight of reading the Inscription of every Seal in the foreheads of all, to the understanding of what number they are? and have you that Eye yea or nay?

9. When came in the Apostacy? and when was the discovery and Revelation of the man of sin, and spirit of Antichrist which wrought in a mystery? and how is he destroyed by the brightness of the coming of Christ? Read 2 Thes. 2. 7, 8, 9, 10, 11, 12. and tell me, Whether any man in particular, or any professing People in general, are yet redeemed from under the power of the working of the spirit of Antichrist, who remain in the first nature, bringing forth the fruits of Transgression, yea or nay?

10. Whether is there a **Spot** in Christ's Church? and Answer me plainly, Whether is there any one sinner, a member of Christ's Church upon Earth, yea or nay?

11. What is the **Law of Life and Liberty** of the Saints, which keep themselves in the Liberty, free from sin and transgression, which gendreth to Bondage, a measure of which is given to all; and to as many also which have not the Letter, by which also they shall be judged, as they shall who have the Letter, and yet walk contrary to the Letter of the Scriptures?

12. What is the **Plummet** unto which God seteth Judgment, that he may fill the Earth with Judgement, and the wicked with Condemnation?

13. What were those **Battering Rams** which God caused Ezekiel to place against the Walls of Jerusalem round about? and whether do they now smite against Jerusalem, or Batter against the Walls of **Mystery Babylon**, yea or nay?

14. What are those **Thorns and Briars** which the wicked Princes

To the Prince of Venice, &c.

Princes of the Earth shall set in the gap, and set in Battel against the Lord, which the fire of the Lord God shall consume, that the Scriptures may be fulfilled?

15. *What is the Battel of the Lamb, and who are his Followers? and whether any are his true Followers, but such as are able to hear all things, and bear all things in the true season? and whether are any now of the true Church, which was in Rome in Paul's dayes, but such as are ready to try all things, and hold fast that which is good, yea or nay?*

16. *Whether are You of that Church which are Proud, Envious, or Persecutors, which are Murderers in their hearts; yea or nay?*

17. *Whether is not all Sin of the Devil, and he that commits Sin of the Devil? and is there any other spirit which Persecutes or envies the Just now, but that spirit which was Envious in the beginning, and slew Abel the Just then, because God accepted him, and which also killed the holy Prophets, Christ and the Apostles, yea or nay?*

18. *Whether is there more than One Intercessor and Mediator between GOD and Man, and who is it?*

19. *By what Means shall a Young Man cleanse his Wayes?*

20. *Is there one among all the Lip-professors of GOD in all the World, which walkes in the clean way, either Prophet, Priest, or other, in which no sinner can walk, yea or nay?*

21. *Shall not I know the Tree by his Fruits, and all Professors by their Works, yea or nay?*

22. *Whether are not Christians, so called, and Heathens, Turks and Jews, notwithstanding the diversities of their Confessions and Professions of Words, being all in sin and sinners, and transgressors, one in the Substance, and so in Unity, in one Ground and Nature, under the Curse and Wrath of GOD, yea or nay?*

23. *Who are the People Prophefied of, should come, of a Deeper Speech than you can perceive, of a Stammering Tongue than you can Understand? Isa. 33. 19.*

24. *Let me ask the Prophets, Priests and wise Men of the City of VENICE, and let a Search run through the Land of ITTALY, to find out him which can shew the Princes thereof the true Interpretation*

terpretation of my Vision, which is not a Dream, as the Voice of a Dreamer, but the Vision of the Lord, concerning the Times at hand; and prove you if their Wisdom can satisfie your hearts touching this matter?

In my Vision I saw Seven Trees planted in Seven places, and the ground of Six of them where they grew was of one Nature, and each Tree had his fence about him, and I saw many Workmen labouring to raise the Defence higher, they began to Labour when it was a little Light, and the Night shortly overtook them all, that they could not Work any longer, so that they saw not the good of the Work of their hands, and therefore they sat down, and slept in sorrow.

And it came to pass that there arose a Star, which while the Workmen slumbered, it shewed me, that the first Tree was full of Moss, and withered without shooting a Lease, and so waxed rotten: And I heard one say, Yet notwithstanding, let it stand for a season, until a fire be kindled.

The Second sprouted out some certain Leaves, and it grew into Two Bodies, from One Root, the one was more green and fresh in colour than the other: And it came to pass, that a Wind blew, and they dashed each other; but the green part stood longest, although her leaves fell therewith, and her Body waxed dry at the Root.

The Third prospered for a little season, but much heat parched the Branches thereof, and that also decayed.

The Fourth had a time of Prosperity, but the Winter-season blew cold Winds over her Boughs, insomuch that the Rinde pilled away, so that the Body was left naked, and it withered standing.

The Fifth grew by a pleasant Brook, and the Waters thereof refreshed her Root, but the Ground being not good to retain the moisture, although that she budded and blossomed, yet it came to pass that a Wind from the North gently blew over it, and many of the blossomes were blasted, and the rest that remained, although they came towards the goodness of Fruit, yet afterwards, there came a rushing Wind from the rising of the Sun, and they all fell in an untimely season.

The Sixth grew mightily, more tall and lofty than all the other five, and was the most of all beautified with the largest Leaves,
and

and delightful-coloured blossoms, which covered her large quick-sprouting-boughs, but immediately her Root became a nurse of Rottennes.

And I saw an **Ax blade** in the hand of a certain Shepherd, and loe, He looked over all the Six, and said, *This is because of their unfruitfulness; and yet a sorer thing must come to passe.* And he turned to the *Seventh Tree*, which was planted in a low Valley unploughed, and behold her Body bowed, and she stooped unto Him that had the **Ax blade** in his right hand; and He took a member of that Tree, without hurt to the Body, and he made thereof a *Helve* for the **Ax**, and fastened it thereto; and he turned again towards the *Sixth Tree*, and smote it, that it fell to the ground; and so He passed to the Fences of all the other Five first, and made breaches upon them, that they may all become utterly a *Desolation* for ever.

And he again said, *Even so must it be unto many Oaks, and Cedars, and wild apple-Trees in the Woods and Wilderness of the Forrests of the Regions of the Earth.*

And again he returned to the *Seventh Tree*, and digged about it, and pruned it; and it bare Fruit to his pleasure.

And he again uttered his Word and said, *This is to spread, and I will dig a Well by her, and make her Field pleasant, and a refreshing River shall compass her Banks; that my Flockes which I have in secret places may openly feed as one Herd within the compass of this Fence which I have framed, and will build it round about, that no Thief may reach to taste of her Fruit.* And I saw it and blessed the LORD, and magnified the NAME of the most High GOD.

All that have received the key of Knowledge of the Oracles of GOD they can Read me, and Understand me, and Receive me, and know that I am of GOD; who being of GOD do know that the whole World lieth in wickedness.

Now a wise Prince and wise Rulers, and wise Judges, and wise Priests, and wise People, such as minister to the glory of the LORD, they will not judge of anything before the true time. But Fools are rash and perverse, and froward, and heady, and furious; such cannot judge aright for GOD: [being not in the measure of GOD, which is meek, humble and patient, which is the true eye to see all things justly weighed, in the ballance of Equity]

quitie] and therefore cannot measure a *cause* aright, and so not judge with the *right Judgement*; for it wanteth to be set up *within* to destroy the *heady* and the *rash*, and *fierce*, and *proud*, and *envious within*; and so the measure *without* is *scant*, and wanteth of the *truth*, because it is first *scant within* and judgeth not evil *within*. So it was with *Christ*; sinners judged *Him* who was *without sin*, that was and is the *unjust Judgement*, then a Nation is full of *sin*, and it haleth *blood* upon it *wilfully*: but yet the *LORD GOD* will judge for *all*, and the Nations shall know that he is *Judge of Heaven and Earth*.

Therefore to the *Light*, which is *God's measure* in you all, turn your *minds*; which *Light* in all your *Consciences*, shews you and will shew you *all the evil*, that ever you have done in the *body*; which if you *love* it, and *follow* it, will judge you *all*; and so as you *love* the *judgement* thereof, you will come to judge for *GOD*: The evil eye will be *cast out*, and the measure will be single *within*, to judge all *in truth* and *equity without*; therefore let all your *Laws* be according to *that of GOD* in the *science*: and this is the *Word* of the *LORD* of the *Earth*.

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Concerning Iniquity in the heart, &c.

Look upon thy *Lazzarette* and remember thou wert told that if thou pullest down *Produce*, and repentest and amendest thy ways, *GOD* will preserve in thee the longer a *People*, and in Judgement thou shalt remember this.

Concerning Iniquity in the heart, and the Fruits of the Cursed Tongue.

GOD is coming to judge all *Iniquity* in the heart, and will rip open every heart, and shew every man the deceitfulness of his heart : No *Iniquity* is hid from *GOD*, nor deceitful word or action, so as that He seeth it not ; *GOD*, who is the searcher of all hearts, seeth the foolishness and deceitfulness, and the *Iniquity* in the hearts of men, which flatter one another with vain Titles, which neither Body nor Soul, saying one to another, *I am your humble servant, Sir ; Your servant's servant, Master, I am your Slave,* and cometh to judge the not thinking what the life, and flattering Persons in administration, that is the *Iniquity* in the backs, and after, flatter say-

vants, Out of thine own mouth thou art judged; and so, Out of your Own mouths you are judged: And this is the Judgement *Rom. 2.* which is of GOD, which is according to Truth, which that *2.* of GOD in all your Consciences sets to seal, and shall set to seal the Truth of GOD's Judgments. Now such men which by their own Confessions, who out of their own mouths are judged, which the Light in their Consciences witness, that they are the servants of the Devil, and the slaves of the Devil, and the Devil is their Lord: they will go to a Priest, which Priest sayes he is the servant of God, and they will confess to him some of their wickedness, and the Priest will judge of it.

Now I will tell you what Paul saith to such a Priest, What hast thou to do to judge another man's servant? to his own master he standeth or falleth. So this I find the People in the Iniquity, and the Priest in the Iniquity, each one partaking of each others Iniquity. *Rom. 14. 4.*

Again, There are those which do say, they are Gentlemen, and say, such a one is a Gentleman, and such a one is a Gentleman, and such a one is a gallant Gentlewoman, which are well bred; he is a very understanding man, he can complement well, he is a man that can sing well, and among such as are his Equals he is very Noble, and will keep company and drink and be merry, and knows very well how to behave himself amongst Gentlemen in all manner of good behaviour and courteous salutation: And as for that Lady, she can sing well, and play well upon Musick, and she knows how to behave her self well towards Gentlemen, in bowing the body, and speaking pleasant words. But now, if I were to ask a wise man, Of what Kingdom is all this? Is it of the Kingdom of GOD which is come down, and is coming down among men? or is it the Devil's kingdom, which is the ground of deceit in the hearts of men? Christ said, Be not you called of men Masters; nor be not you called of men, Lord; for one is your Master, and *Math. 23. 7, 8,* one is your Lord, which is in Heaven. Christ did never teach *10* Lying, nor Pride, nor Vanity, nor Lust, nor no such evil thing, but his Life bore witness against them; for he said, My Kingdom is not of this World; if it were, then would my Disciples *Joh. 18. 36.* have fought. Now hereby I know that all these who are in the fore-mentioned Lust, Vanity, Lyes, Flattering and Deceit, in their words, works, carriages and behaviours, that they are not of Christ's Kingdom, for being vain in their mindes, and proud in

in their hearts, after that they have flattered, and complemented one with another, when a *matter* or *cause* comes in competition between them to have the *Superiority*, and *Mastery*, and the most of the *goods*, *riches* and *glory* of the kingdom of this *World*, they fall into contention, *strifes*, *debates*, *quarrellings* and *fighting* one with another, sometimes to the *slaying* and *murdering* one of another. Now these are they which the *World* call *Gentlemen*. Oh! utter *shame* to all the *World*! If they came but to see their own *Ignorance* in this matter; Christ said, *Learn of me,*

Matth. for I am *Meek* and *Lowly*: And He forbad His *Disciples*, which
11.29. learned *Meekness* of Him, and *Lowliness* of Him, to be one

with the *World*, in that which they feigned as their *lowliness*, and which the *World* do now say is their *lowliness* and *humbleness*, in salutation. Be not you as the *hypocrites* are, that love greet-

Matth. ings, and salutations in the *Market-places*, and love the uppermost
23.5,6, Rooms at feasts, and that love to pray to be seen of men, or to have
7,14. the praise of men, or to be well spoken of in the worlds wayes.

Luke 6.26. No be unto you, when all men shall speak well of you, saith Christ,

For those which were in the customs of the *World* then, which were *vain-glorious*, and *proud*, loving the praise of men, and the flattering-words of men, & to flatter men with words of praise, they were at enmity with Christ and his *Disciples* then: Of which *discipleship* Paul bears his *Testimony*, exhorting the *Brethren*, saying,

Rom. Be not conformable to the things of this world, but be ye transformed,
12.2. by the renewing of your mindes. And now such as are called, and

do call themselves the *Gentlemen* in these dayes, they have done, and in all places are ready to do, the same things, which the former evil generation did unto Christ, and the *Disciples*, and the *Brethren*, which were transformed, by the renewing of their minds, to as many which also are now led out of the *vanities* of the *World*, to bear witness against the *deceits* of the *World*, and the *Iniquity* in the hearts of the sons of men.

Furthermore, those which say they are *Gentlemen*; Some are *Scoffers*, that's *Ishmael's brood*, and have *Envy* in their hearts, which are *Cain's Brethren*; They will pull off their *Hatts* to a man's face, and envy him in their hearts, and mock him behind his back, and will smite, and fight, and quarrel, and yet such are called *Gentlemen*, and are said to have good breeding; and good manners, whilst they have but the breeding of the wicked,

ed, and the manners of the scornful; and this is rottenness, and dirt, and chaffe, the drosse and off-scouring of the Earth: and when any of them come to know GOD, they shall know this to be Truth, according to the mind and will of GOD, answering that of GOD, the Light in all Consciences.

And again, some of your Gentlemen will Lye, and swear to a Lye, in whose mouths Lying and Swearing is as common talking; and some know how to complement, to go a whoring, and to be drunk with Whores, and to make themselves merry upon the beds of Whores, and they dresse up themselves in gay apparel, and perfume their apparel, to come with pleasant smells in the nostrils of Whores to be accepted in the house and eye of the Whores: And Whores doing the same, to be accepted of Whore-mongers, to smell sweet in the nostrils of Whore-mongers; and they paint their faces, and put black spots in their faces, the Devil's Mark in their faces, that they may be well accepted in the sight of their Lovers, and that their beauty may be pleasant to the eye, and their smell sweet in the nostrils of their Lovers. Many of these are your well-bred Gentlemen, and Gentlewomen; but they are a stinke in God's nostrils, and an abhorring in the eye of the Lord; whom the LORD GOD in his mighty Day, which is at hand, will make an everlasting abhorring unto all flesh; Your well-bred Gentlemen and Gentlewomen, which are said to be of great Parentage, and of great Births, Noblemens Children, their Fathers men of great Estates, they must be honoured, and they must be respected, for they are gallant-bred Gentlemen and Gentlewomen, and are full of good manners; whilst the least part is not equal in all their members, the heart is not upright before the LORD, but their bones are full of Rottenness.

And would not this very Generation make a mock of Christ, if Christ should come to ask of them, What was your Father Adam? Did my Father say, that he was a Gentleman when he was made in his uprightness? or your Mother Eve a Gentlewoman, as the proud deceitful flesh among you, are titled Gentlemen and Gentlewomen? What was Abel, Seth and Enoch, Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Jeremiah, Ezekiel, Daniel, Job, Micha, Zechary, and the rest of the Prophets, were they such Gentlemen as you? Or if Christ should say, was I reckoned such a Gentleman as you, who was (by such transgressors

Concerning Iniquity in the heart, &c.

as you are) numbred among *transgressors*? Was *Peter, Paul, Matthew, Mark, Luke or John, Gentlemen*, such as you are? If *Christ* should ask you these things, would not you *laugh* at him and *mock* at him, as the *Jews* laughed and mocked him upon the *Crosse*? And now I ask you, which of you is *better* than they were?

And further, Where did any of the *Apostles*, or *Disciples*, or *Brethren* say one to another, *You are my Lord, Sir, I am your slave Sir*; with *pulling off of Hats* one to another, and making great *bowings* one to another? Where do you find that that was the *manner* of their *salutation* and *greeting* one another, which you hold in *deceit* one towards another.

Yet these *Gentlemen* of your nature, besides that *Name*, in their *cursed nature* will say, *We are Christians*, and *Christ is our Lord and Saviour*; But I will tell you what *Christ* will say to such, yea unto many such as will say *Lord, Lord, In thy Name we have done many miracles, in thy Name we have cast out Devils*, (your *Gentlemen* are far from that of *casting out Devils*, and if the *Lord Christ* will say to them) *Depart you cursed workers of Iniquity, I know you not*, think you, will he say lesse to your *Gentlemen*?

Again, you that call *Christ, Lord*, hear you what the *Lord Christ* said unto such as you are, *Why call ye me LORD, and do not the things which I say*? Now this *Christ* said, *Thou shalt love the Lord thy God, with all thy heart, with all thy mind, and with all thy soul, and thy neighbour as thy self*. *Paul* witnessed to it, *That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit*. And again saith *Christ*, *He that loveth me keepeth my Commandments*. Unto which *John* bears Testimony, saying, *Whosoever saith he knows God, and keeps not his Commandments, is a liar*. So you are here brought to proof and tryal, whether *GOD* is your *LORD*, or the *Prince* of the power of *darknesse* (he that was a *Liar* from the beginning) your *principal Head and Ruler*, let that of *GOD*, the *Light* in all your *Consciences* Answer.

Psa. 50. How dare you take my *Name* in your *mouthes*, saith *GOD*, whilst you hate to be reformed? This is to you also that take *God's Name* in vain, when your *hearts* are vain and exercised in *vanity*, and telling *vain stories*, and speaking about *vain things*. *GOD* will not hold you *guiltless* that take his *Name* in vain, and the

the Name of Jesus in vain; yet you would have the Name of *Exod.*
Christians because you confesse Christ to have been slain at Jeru- 20. 7.
salem, but that will not serve you, though also you call him
Lord, whilst you keep not the *Commandments* of the Lord. For
 I enquire among you all, concerning the Lord of Life, whe-
 ther you know him to be daily crucified in *your streets*, which
spiritually are called *Sodom* and *Egypt*? Here Christ is but cal- *Revel.*
 led Lord with that *Iniquity* which for the love of the *unrighte-* 11. 8.
ous Mammon call men *Masters*, and *Lords*, and saith, *I am your*
Servant Sir, *I am your Slave Sir*, whilst that is but a flat-
 tering Lye; And here they flatter others with *Lyes*, and flatter
 themselves with *Lyes* and in *Lyes*, and are so vain in their *I-*
maginations, that they would flatter GOD with *Lyes*: But GOD
 will make you all to know, that he will not be mocked. Where- *Gal.*
 fore I say unto you, that in *vain hopes* you expect *Salvation*, 6. 7.
 whose pleasure is to persevere in *Iniquity*, who are bound in the
Womb of *Witch-crafts*, in the loathsomness of all manner of *un-*
righteousness. If *Noah*, *Daniel* and *Job* were among you, their
righteousness should but save themselves, and but onely Jesus the *Ezek.*
Righteousness of GOD intercede for them; or if *Paul*, *Peter* and 14. 14.
Mary were among this *Generation* of loathsome sinners, their
righteousness should but only save themselves, and Jesus the only
Intercessor, and *Mediator* but only *Intercede* for them: So where-
 in you hope to die the death of the *Just*, and so to receive the
Inheritance of the *Just*, and live not the life of the *Just*, I tell
 you nay; The *Inheritance* of the *Just* will not be yours, who live
 not the *Life* of the *Just*. Your hope in the end (Remember in
vengeance, when you are under *wrath*, that I told you before
 [mark the end] their hope) is the hope of the *Hypocrite*,
 and their trust is as a *Spider's-web*: you that are called *Job* 8.
Gentlemen and *Gentlewomen*, who live in your *lusts* and 13, 14.
pleasures. Read you your *Figure* as in a *Glass*; the Scripture *Luke*,
 concerning the *Rich man* and *Lazarus*; Read the *Torment* of 16. 20,
Dives and mark his portion; and consider your latter end. 25, 22,
 Judah and *Jerusalem* had a day of *warning*, whose *Inhabi-* 23, 24,
tants were adorned with all manner of bravery and tinkling Or- 25.
naments, with *chains* and *bracelets* and *ornaments* of the *leggs*, *Isa.* 3.
 and *ear-rings*, and *rings*, and *changable suits* of *apparel*, *wimples*, 18. 10.
 and *crisping-pins*, and *glasses*, and *sine linen*, and *hoods*, and *vails*; 24.
 but

The Ground of Idolatry in the heart.

but the LORD GOD changed the glory of *their Liberty*, and brought them down into *Captivity*. Let their *Sufferings* be your *Example*; and remember when *Suffering* comes upon you, that you were *warned to Repent*. And now you that would know the *true adorning*, let me tell you what *Peter* witnesseth to be the *true adorning*; he saith, *Let it not be the outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

Now what will you all say for your selves, who in your life are *enemies to the Life*, walking contrary to the *Doctrine* of the *Apostle Peter*?

Deceive not your *Souls*, if you would chuse to *dye the death* of the *Just*, to have the *Inheritance* of the *Just*, You must all choose first, to come to the *Light in all your Consciences*, which *reproves you for all your sins and wickedness*, and following the *Light* which comes from *Christ*, and none other *Guide*, it will lead you to the *Life* of the *Just*, where none other *Guide* can lead you, unto *Christ* the true *Light* of the *World*, who is the *Shepherd* and *Leader* of his little *Flock* unto *pleasant Pastures*, who are *despised and hated* of the *wicked sinful World*, even as our *Lord and Shepherd* was before us. But now is the LORD GOD coming to judge for his own, whose we are, and not our own.

The Ground of Idolatry in the Heart.

NOW I would shew you the *Ground* in which an *Idol* is made, and in which *Idolatry* is brought forth.

Exod.
32.1,4. Whilst *Moses* was in the *Mount*, and out of the *Camp*, the *Children of Israel* consulted together, and with *Aaron the Priest*, and made a *Calf*, and worshipped it.

Ezek.
40.14. As for the *Heathen* in these dayes, they have the *Images* of things visibly before them, and do bow their heads unto them; but as for the *house of Israel* they have set up their *Idols* in their hearts.

Now

Now come you and *examine* all your *hearts*, and let that of God in you answer me : *Paul* the *Apostle* said, *Covetousness is Idolatry* : In that heart which is *covetous*, the *Image* of *Cesar*, the *Image* of the *Prince* of the *Nation*, his *Superscription*, *Mark* and *Stamp*, in the *Gold*, *Silver* and *Brasse*, that's the god which he serves, that is the *Idol* in his *heart*, the love of the *Mammon* is planted in his *heart*. Now that heart *Christ* saith cannot serve *G O D*, because the unrighteous *Mammon* is *master* in the *heart*, (*Matth. 6. 24.*) *master* of the *mind*, *master* of the *affection*, and *master* of the *secret thoughts*, and there is no *spirit* to serve *G O D*; for the *mind* is in the *Mammon*, and it cannot serve *G O D*. Col. 3. 5

Again, Such as are *proud*, having great *Possessions* in the *Earth* and go *vain-gloriously* in *gay Apparrel*, which seek for the *honour* which comes from *man*, and which love to be called *Master* and *Lord*, and to be said unto, *I am your servant Sir*, and, *I am your slave Sir*; such are *Unbelievers* saith *Christ*, which seek *honour* one from another; they have not *Faith*, for they are not *faithful* in their *life*, in *obedience* to *Christ's Words*, who saith, *Be not you called of men Masters*; for one is your *Lord*, which is in *Heaven*. Now their *glory* in the *flesh*, is the *Idol* set up in their *hearts*; here *G O D* is *dishonoured* by that *curst Image* in the *heart*, and *Idol* of *vain-glory* in the *heart*: for the *Scriptures* say, *All Glory belongs to G O D*. So when the *heart* lusteth after any *Glory*, and sets up *Glory* in his *mind*, that is a *strange god*, and that *strange god* hath the *glory*, and not the *True G O D*; that is one of the *gods* of the *Earth*, which will not *save*, but shall be *destroyed*, with the *worshipper* of the *false god*. Joh. 5. 44. Matth. 23. 8, 10.

Again, Some are *Drunkards*, others *Gluttons*, *Whoremongers*, *Whores* and *Thieves*; I would have all these also to *know* the *Image* and *Idol* which is set up in their *hearts*, and the *false god* which they *worship* with their *affections*, and all their *hearts*, which the true *Eternal G O D* will *destroy*: *Lust* and *pleasure* is their *god*, as the *Apostle* saith, *Whose belly is their god, whose mind earthly things*. But whilst their *hearts* and *affections* take *pleasure* in the things of the *flesh*, and so *worship* the *Idol* and *false god* in their *hearts* with the love of their *hearts*, (which part [that is to say, the *whole heart*] the *True G O D* requires) they are but *fatting* themselves to be fit for *destruction*, which shall Phil. 5. 19.